

THE BURMA NEWS



NOVEMBER, 1933

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

THE BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2/6, \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.

Vol. XLVI

Rangoon, Burma, November, 1933

No. 11

Miss Mary E. Phillips



Miss Mary E. Phillips

Mary E. Phillips was born in Madison, Indiana, on the 12th of March, 1892. Her parents both died when she was quite young, but her friends, Mr. and Mrs. Augustine of Madison, were like parents to her for many years. Mary was apparently never a strong, robust person, but she had such will power and determination, that she won her way through many obstacles. She graduated from the Baptist Missionary Training School in Chicago and from Franklin College.

She came to Burma in the fall of 1918, originally designated to the Rangoon-Burman work to be associated with Miss Frederickson, but, before she arrived on the field, Miss Frederickson had passed away and Mary was introduced to the work by Dr. and Mrs. Tilbe, with whom she lived for the first months of her life in Rangoon. Her determination and stick-to-it-iveness soon showed themselves in the way in which she studied and acquired the Burmese language. Even in her first term, she was certainly one of the best of our younger missionaries in the use of the language.

A few months after my arrival in the country, the house which Mary had planned was erected and, in August 1921, we moved in and we lived together in the "Pepper Pot" during all the rest of Mary's service in Burma.

From the beginning, Mary was much loved by the Burmese people, especially the women in Rangoon and out in the nearby villages. No matter how busy she might have been, she was always glad to listen to their joys and sorrows as long as they wanted to talk. Sometimes, I have seen her so worn out that she should have been in bed, but brightening up and putting on her cheeriest smile to talk with or listen to a man or woman from the

jungle. Meals or social engagements all went by the board if anyone of her Burman friends needed her.

Touring in the district is not an easy job at best, and, for Mary, it was undoubtedly harder than she would ever admit, but during her first term especially, she did a good deal of it.

Mary was one of those largely responsible for the beginning of the All-Burma Woman's Missionary Society and she was always most interested in that organization and its growth. She acted for a while as Treasurer of the Society.

The Rangoon Woman's Society was also very dear to her heart and she rarely missed one of the Wednesday noon meetings when she was in town. She visited in the homes of the members especially during the rainy season when she was confined to town work and if anyone was sick, she could be certain of a call from "Mama Phillips."

It is quite certain that the Daily Vacation School Work would never have received the impetus it did if Mary had not put her heart and soul into it. She was keenly interested in it, and during the years of her second term, she spent a great deal of time and strength in helping to prepare the special literature needed and in working out plans for schools in different parts of the country. Much to the distress of some of her friends, she insisted on staying down in the plains during the hot season to help out in these schools and to give advice and encouragement to the leaders. It is quite possible that, if Mary had spared herself and taken better care of her health, she might have lived longer, but on the other hand, we cannot know whether this would have been true or not. We do all know that what strength and devotion and ability she had, went into the Lord's work in Burma. She did what she felt was right, in spite of physical weakness,

and none of us can do more. The Burmans feel that she gave her life for them, as actually she did, and they remember her with gratitude and with deep affection.

Her letters during the three years of her illness at home, were always full of hope and cheer. She was not the kind of person to give up easily, and if will power and determination could have pulled her through, she would have recovered. Letters, from friends within the past few weeks, had brought us the information that she would not likely live much longer, so we were somewhat prepared for the cable from the Board announcing her death on October 6.

Many have spoken of the apparent waste in the taking of such a young person who was so able and eager to do the Master's work, but it may be that her influence for Christ has already counted for more than that of some of the rest of us who live at a more leisurely pace. The Burmans are already starting a Memorial Fund to her—not to put into some marble monument, but to put into the work which she loved with all her heart.

I like to think of her now as free from all the bonds of ill health and weakness which held her here on earth. I am sure that she must be joyfully and happily about the Master's business over on the other side.

L. P. Bonney.

Ever since I took up the work in the Rangoon field, I have wished very much that I might have known Miss Phillips personally. And yet, "By their fruits ye shall know them"; and in that sense I feel well acquainted with her.

It was natural that I should be introduced to the Christians in Rangoon and in the villages as having "come to take Ma-ma Phillips' place," and, on each occa-

sion, that remark brought forth expressions of love for her and of appreciation of the work which she had done. I have been told in every village of her great skill in the use of the Burmese language and of her ability in helping the people to understand spiritual things. Her associates in the work were devoted to her.

Her love and interest have been with us to the end. Her helpful letters, and the assurance that she was praying for us have given us much encouragement.

May the influence of her beautiful character remain for a long time to come in our Rangoon field and bear much fruit.

Beatrice A. Pond.

There has been a sense of defeat with me ever since I heard of the passing of Mary Phillips. She was so efficient in her work, so untiring in her activities, so loved by the Burmese people, having so fine a knowledge of their language. It never seemed difficult for her to teach a class or to pray with ease in a foreign tongue.

I remember Mrs. Tilbe once telling me this incident:—Mary was teaching a Preachers' Class during an interim when there was no missionary in the Rangoon-Burman Field and it became necessary for her to do so. There was a feeling of timidity, not knowing how the Burman preachers would take it since many were so much older than she in both years and work. They themselves must have sensed it for, speaking of it afterwards, one said to another, "Of what Bible incident did our class meeting this morning remind you?" And the reply was, "Christ among the Doctors."

Why did we have to lose her from the work she so greatly loved and which she was so well fitted to do? Had she fulfilled her mission and in passing to her reward so early in life

left an inspiration to "carry on" in this relay race that we are running? With God is the answer.

We loved her dearly and treasure in happy memory the six months that she lived with us here.

Elizabeth M. Heptonstall.



Toungoo—Karen

I might tell you something about our new departures in Toungoo but I am not going to, this time. I went away for a needed rest in October but would like to share with you a few thoughts that I gleaned from my reading and nothing refreshes one's mind like a good book.

All of you, know something about Schweitzer, the world-famed missionary of Africa; world famed because he is a famous organist, a theologian, a philosopher, an author, and a doctor as well. I read something more on his life and read his book "On the Edge of the Primeval Forest." If you have already read it, bear with me and see if it impressed you as it did me.

It is written in such an unassuming way that it might be the part or counterpart of any one of our lives. He expresses a great many thoughts that many of us have expressed and thought many times but he also expresses some new ideas and gives us some new viewpoints. If he were not that man that he is, we might be inclined to disregard them. Being in a mission station and also an independent missionary, his vision is perhaps keener than ours who are bound up in the machine of mission routine. Being a student of civilization and having had contacts with so many eminent men in Switzerland, France, Germany, and England, the observations Dr. Schweitzer makes, bear weight.

He says, "never let the people you are working for, lose their respect for

you." He tells of white men going to live among the natives, as their equals. They lost their respect for the Whites who never again could speak to them with authority. They would never have confidence in anyone whom they did not respect; these people are like children, he says, but they are your brethren. You are their brother, but an elder brother. We can see the truth of that, for if we had nothing of value to impart to them, then why did we come as missionaries?

He speaks also of the customs of the people. Many of us have labored with the people because of the so-called heathen customs. He says, "Do not take away their customs but modify them or make them better to fit in with the Christian ideas." He includes a great many customs, those as serious as polygamy and those as innocent as whitening the baby and mother at the child's birth. Of the latter, he says that a little gentle irony sometimes does more in getting rid of a custom than a law against it. When he got through caring for the mother and child he said to the relatives, "And don't forget to paint the baby."

"Intellectual man," he says "needs intellectual uplift while in the tropics. If he doesn't get it, he turns native and begins to argue about matters of small consequence." Did you ever? Again he mentioned the personnel in a mission station and divided labor. Whenever, he says, there isn't adequate manning in a mission station, there is waste, economic waste. A practical business man should be at the head as manager of a station. There should be teachers and an evangelist to tour. He gives the illustration of the evangelist filling in, in the absence of the station head; and how money was lost in the buying of supplies, how he tried to mend a floor and how it took him two or three times longer than necessary and how in the end it wasn't even a permanent

job; it had to be done over. Can't our mission cite similar cases?

He speaks of the health of the missionary as though it were not a question to be debated as to what he should or should not do but as though it were a settled fact that he take care of his health.

He speaks of the debt we owe to the races of the East which leaves small pride in the fact that we are martyrs trying to help others. A direct quotation is as follows: "Who can measure the misery produced by the fiery drinks and the hideous diseases we have taken to them? If a record could be compiled of all that happened between the white and the colored races, it would make a book containing numbers of pages, referring to recent as well as to early times, which the reader would have to turn over unread because their contents would be too horrible."

"We and our civilization are burdened really, with a great debt. We are not free to confer benefits on these men or not, as we please, it is our duty. Anything we give them is not benevolence but atonement, for every one who scattered injury one ought to go out to take help, and when we have done all that is in our power, we shall not have atoned for one thousandth part of our guilt. That is the foundation from which all deliberations about *works of mercy* out there must begin."

What a command for laymen everywhere and what a new resolve for every missionary who reads it must feel and what shame for the white man and our civilization for whom and for which we must atone. Other thoughts of his may strike you as more vital than those which I have selected but I think you will agree that they are food for thought.

Another book I was much interested in was "The Four Faces of Siva" which tells about Ankor. I hadn't realized that the remains of the old

civilization in Cambodia were anything of the magnitude and magnificence described by the author; that the magnificence and symmetry, and ethereal beauty of the Ankor that rivals that of the Taj Mahal; that the huge blocks of stones raised to form the pyramid of the ancient temple are greater engineering feats than the raising of the pyramids of Egypt and the carving more beautiful, and that Ankor Thom as it was laid out covered an area greater than that of Athens at the period of its greatness under Pericles.

I was doubly fortunate in having Miss Parrott at hand to tell about her trip, what she found, what had impressed her and to borrow her maps, pictures and circulars as well as Mrs. Eliot's *Geographic* for further enlightenment.

Am surely grateful for the opportunity of reading these books. I wouldn't have had the time or the opportunity if I hadn't come to the Rest House to say nothing of the fresh air, good food, and the fellowship of the other missionaries that I enjoyed.

Am hoping that some of the rest of you may contribute book reviews or ideas on books you have read.

Mrs. G. E. Blackwell.



In full and glad surrender
I give myself to Thee,
Thine utterly and only
And evermore to be.

O Son of God who loved me
I will be Thine alone
And all I have, and all I am,
Shall henceforth be Thine own.

Reign over me, Lord Jesus!
O make my heart Thy throne!
It shall be Thine, dear Saviour,
It shall be Thine alone.

Oh! come and reign, Lord Jesus,
Rule over everything!
And keep me always loyal,
And true to Thee, my King!



REV. WM. YOUNG

REV. GEO. J. GEIS

82 years combined Missionary Service

Let Me Go Back

By a Missionary on Furlough

Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at sight of my native hills,
The touch of my native soil.

Thank God for the dear home country,
Unconquered and free and grand,
But the far-off shores of the East, for me,
Are the shores of the promised land.

No longer young—I know it,
 And battered and worn and gray,
 I bear in my body the marks that tell
 Of many a toil-filled day.
 But 'tis long to the end of a lifetime,
 And the hour for its sun to set,
 My heart is eager for years to come,
 Let me work for the Master yet.

For there are my chosen people,
 And that is my place to fill,
 To spend the last of my life and strength
 In doing my Master's will.
 Let me go back! 'Tis nothing
 To suffer and do and dare;
 For the Lord has faithfully kept His word,
 He is with me always there.

—*Western Recorder.*



What Burma Needs To-day

A circular with this heading has been sent to a number of Burma Missionaries, by Saya Ba Te, pastor of the Burman Church at Taunggyi. He says, "With many millions of souls still untouched and unconverted and scattered throughout the length and breadth of the province, the need of Burma to-day from an evangelistic point of view, is hundreds of Heralds of the Gospel working on the principles of voluntary service. Our aim should be for a great revival from one end of Burma to the other. If we had a real interest at heart for the welfare of Burma, we would earnestly desire such a revival. God is seeking for earnest men and women who love their people and who are willing to sacrifice all for them. God is ready and willing to send a revival which will sweep and overwhelm Burma like a wild fire. But where are needed workers? With the shortage of money in all foreign and home mission societies in every country, God's clear call to us is for volunteer's. Are there no men and women to volunteer for the cause of Christ? Think of the sacrifices the Son of God made for us!

If we believe that God holds all the wealth of the world in His hand—that He is faithful and will not

neglect to provide for all the needs of His servants who work for Him, how is it that we dare not go out in the strength of faith, and labour for the Master without the guarantee of a stated salary? Dare we not risk and suffer for Him who suffered on the Cross for us? God is waiting for such spirits of faith and sacrifice from among His professed followers in Burma. Pray for three hundred volunteers of the type that followed Gideon, thoughtful, obedient, sacrificing and conquering."

We understand that Saya Ba Te is himself planning to give up his pastorate in the near future, and with a number of other workers come down into Lower Burma for evangelistic work, trusting in the Lord to supply their every need.



Shwegyin—Karens

Shwegyin is as pretty as ever. There is something inspiring about its environment and its people. The people are very devoted to their work, and even in the face of unprecedented difficulty, the people are determined to carry on. During the last four years, we have met deficits on the school amounting to as much as nearly Rs. 5,000 at one time. These deficits have been wiped out until last year we closed school with a debtor balance of Rs. 365-6-0. This was done on a rapidly decreasing school enrollment, which dropped from 230 to 116. I think we know what depression is. But why dwell on depression.

There is still the great wave of interest in the district for hearing the gospel though this has been tinged somewhat by the defection among the Ko Pi San followers. There has been no going away among the Baptist folks even though a great many are blood relatives of Saw Thompson. His father and uncle originally came from villages in the north part of the

field. The ties with Toungoo have always been rather intimate in this section. We cannot tell what the future will bring. Just east of Shwegyin is one of the Ko Pi San groups and just to the west is another. To the south, is another group that was originally associated with Ko Pi San, but later joined Dr. Robert Po Kay.

Since the hot season, Mrs. Klein has had a very large ministry of healing. Besides the ordinary run of boils, fevers, ear aches, bad teeth, stomach aches and imaginary ills among school pupils, there have been a multitude of outsiders, — female disorders, childbirths, fearful abscesses, very severe malarial cases, and mastoids. Of course our own children had to be sick too and Harold had to have a tonsilectomy done.

Last week, we laid away Thra John Tahree. He was a son of the first convert. He was a great hunter, a great Karen and a good Christian. We shall miss him very much. His brother Thra Isaiah feels the great loss keenly. In fact, all of us do. Thra John did much for me in giving a knowledge of Karen people and their language. In civic life, he was a faithful member of the Municipal Committee and the Hospital Board. Thra John had a large part in the community. The shortage of pastors and teachers of quality in Shwegyin is serious and we can ill afford to lose such men as Thra John. The churches need strong men. The middle-aged group in Shwegyin is very small and the young pastors are practically *non est*.

We have much to discourage us, but we have much to make us glad. The school pupils are working better. A sacrificial spirit has come among the Karens. The work on the new compound goes ahead. The burdens are being carried though some people do not quite realize why they should have any burden. Money is scarce, but the people have got used to a

diet of rice and salt. One elder said not long ago, "Our stomachs do not ache now for good food," meaning evidently, that formerly Karens lived on a good many luxuries, and non-essentials. In the district many of the Karens have an amount of paddy stored up. These amounts total as much as 10,000 baskets in some villages along the river. The Karens do not like to sell unless they see the new paddy coming along nicely. This does not mean that all Karens have paddy stored up. One can scarcely blame them for not selling when they can only get Rs. 28 to 30 for 100 baskets and then have to load the paddy into boats besides. With paddy stored up this way, there is no money moving. The majority of Karens have food. A dearth of food is found only in one or two localities. We hope next year will be better.

C. L. Klein.



Moulmein — Karens

Good morning, everybody. We are making our bow to you. To say that we are glad to be back in Burma, and in our old home in Daingwunkwin, well and husky, is to put it mildly. We had a fine trip, and found a good welcome in Rangoon and here. We have already seen a lot of old friends, and made some new ones.

The school is seemingly getting on very well, in spite of the depression, though many pupils have been unable to pay their fees. Still the doors are open. Doors to Karen schools usually are! We have some fine youth here, and it makes us happy.

We have found the field work in healthy condition. Thra Joseph has worked hard, and just now he is out on tour up the Attaran. There seems to be a fine interest in the work of the Home Mission Society, and many and fervent are the prayers for its success. The number of baptisms is 352 for the associational year, which

is a third better than last year. The Association has passed the 6,000 mark during our furlough and seems bent on doing better still. It is very heartening to find that every one seems to have done his best while we were away. Should we go again?

Now it looks as if the way is prepared for a long, hard pull together. If things don't happen here, it will not be the fault of our loyal Karen friends.

If anyone wants to "hibernate" at Christmas time, or the hot season, the "Sentinel" will welcome you. Tell us about it.

A. J. Weeks.



Bhamo — Kachin

It was a great treat that the Dudrows gave me when they invited me to speak to their annual workers meeting for Bible study. Some of them came a distance of one hundred and two hundred miles over bridle paths. I know every bit of the road over which they came. It made my heart leap for joy as I looked into the faces of my former co-workers and leaders of Christian villages.

I tried to make Abel and Abraham and Moses and Joshua and Samuel and Elisha live and show them that as these men struggled for righteousness and conquered in their day, so can we, by going to the same God with our problems. Over one hundred were present.

As I looked out over the river from "Honey-Moon" cottage and saw the mountains beyond, I recalled the time when not one Christian was to be found there; now there are several thousands with schools sending forth rays of light into the darkness.

Years ago, when I served my first term on the Committee of Reference, one morning, a good brother came with a plan and estimates for a building to cost Rs. 100,000. To my great surprise the request was voted (but

never granted). I came away from that meeting feeling like a plutocrat. It would be a bold spirit who in these times would make a request for a small fraction of such an amount. After seven hours and fifteen minutes a day for three and a half days listening to pleas why this one and that one should not be cut in his appropriations, one comes away from such a meeting with a deeper sense of the meaning of the words of our Lord to His disciples to turn to "the Lord of the harvest." Yet the ray of light and encouragement in it all is to see how some of our native brethren get under the burden. In one meeting here, in Bhamo, several subscribed two months' salaries for the support of the work, one man receiving a pension of Rs. 198. That is sacrificial giving.

One hundred and thirty leaders from the Bhamo field greeted me as I returned from Rangoon for the annual Bible study and conference. There are tremendous problems confronting the work in Bhamo, but I am glad to know that I am not alone in this struggle. I thank God for such men and women as Damau Naw and Ma Lu; Naw Tawng and Ma Kai; Zau Tu and Kajan; these men and women have, in the past thirty-five years, gone into the hills and established out-stations with sub-stations which would be an honour to any missionary from America. M. Robbin who retired last year from Government service will soon leave us to open the new station north of Myitkyina. At the Kachin convention, it was voted that he and his two assistants should receive their support from the convention and also funds for the erection of the necessary buildings.

During my absence, Sára Robbin baptized twenty-one boys and girls from the school, two women in a village and a native officer and his wife and several sepoys making in all twenty-seven. Thus God carries on the work.

Geo. J. Geis.

Barrows Lectures

These lectures will be given in the Union Hall School daily at 6-30 p.m. November 13 to 17. Dr. Shailer Mathews is preaching in the Immanuel pulpit on the evening of November 12. The Y. W. C. A. is also entertaining the Christian Workers of Rangoon, on Saturday evening, November 20, at which time there will be an opportunity to meet Dr. Mathews.



Successful Cycling Saves Situation

Maubin is situated on one of the more clearly defined islands characteristic of much of the lower delta. The Maubin island and the Yandoon island, its eastern neighbor, are separated by a main channel of the Irrawaddi. In relatively recent times, both of these islands have been bunded to protect their inhabitants from the encroaching flood water that annually occurs. In extent, there is thus furnished between 100 and 150 miles of fairly level surface constantly maintained. It was to these levees or bunds that we turned our attention when the crippling cuts took away a third of our evangelistic fund.

On examination, we found that with persistent effort and favouring wind, it was possible to make from ten to fifteen miles per hour on bicycles. This represents not only the direct contrast in comfort from the spacious motor launch, "Harry Morris," but also a direct loss in efficiency since literature and equipment must be reduced to less than minimum efficient for extended touring. In other words, missionary and evangelists arrive at a destination in need of rest and with only a change of garments and mosquito net and blanket. It has proven the means however of reaching at least three times as many villages we could afford to reach using the launch.

We first went to the Yandoon island which like its neighbor is so great in extent as to seem like anything but an island. Since the bunds are accurately mile-posted, it is possible to state exactly the distance covered. On that trip we reached six villages with established work, traveling a total of seventy-eight miles in four days, riding. During the days *in situ* we met the elders and in two places received applicants for baptism. In the village of Chauktine (Six Posts) an old lady well toward seventy years is to be baptized. Her son went through the Maubin school and is now the village teacher. While a lad, he lost his right leg just below the knee and during school days was utterly dependent upon his crutches. Since then he has devised a single crutch on which he kneels and thus can get about with surprising agility. I was told by Buddhist neighbors that he was in and out of the various house groups throughout the whole of the rains. This represents no small task for an able-bodied man for Karen custom is to settle in small knots of three or four houses off in the fields. Thus there were no less than four such settlements separated by from half to more than a mile of soggy paddy fields. Yet this Christian teacher went from one to the other constantly along the *kazins* that were often under water hopping and lifting himself along. Witness the result: His mother an obstinate Buddhist is to be baptized and several with her. Further, there is an ideal friendly feeling among Christian and Buddhist Karens in Chauktine.

Our next trip which was to have covered the southern end of the Maubin island, some fifty-eight miles, was called off by unsettled weather since cycles be-mire their mudguards in a few minutes with this gumbo clay if it rains. I am now writing from the sixth day of a combined launch and cycling tour. We had three cycles on the forward cock-pit

of the launch and took them to a western point along the river to the north where we intersected the Henzada system of embankments. From that point, putting down our cycles, we gained Danubyu, twenty-five miles above. From that center, we visited Aingyi on the Danubyu-Kyonpyaw road, some six miles away. When we returned to the launch, Sunday, leaving Sra Shwe at Aingyi to serve communion to this our northern most church, we had covered over sixty miles by cycle. Heavy rain Saturday night made us rejoice that we were sleeping only a little way from the launch.

Thus we close the month of October with a record of 146 miles by cycle, twelve villages touched at and a score of others where warmest welcome awaits our next cycle tour. Our longest rides have been just over thirty miles from daylight to dark and the longest unbroken journey, twenty-three miles. Buddhist inquiry and interest are especially manifest which added to their usual tolerance and hospitality make us anxious to return along the prospected routes. From the southern field to which we will next go, come rumours of customary congregations swelled from fifteen or twenty to fifty and sixty, the increase representing Buddhist Karens desiring to hear about a new way of life. The prospect revealed by this brief tour in our new field leaves us eager and confident as to God's plans.

E. T. Fletcher.



Life's Garden

Make our lives like gardens fair,
Full of lovely flowers,
Let no weeds or thorns grow there,
In their pleasant bowers.
Gentleness and merriment
Blossom in the sun:
Tender plants of sympathy
Love for everyone,
Honesty and happiness,
Thoughts for others' needs:
Let them grow in loveliness,
Crowding out the weeds!

Heather Gwynne.

Prizing the Cross

If thou, impatient, do let slip thy cross
Thou wilt not find it in this world again,
Nor in another: Here and here alone
Is given thee to suffer for God's sake.
In other worlds we may more perfectly
Love Him, and serve Him, praise Him
Grow nearer and nearer to Him with
delight

But then we shall not any more

Be called to suffer, which is our appointment here.

—Extract from *Ugo Bassie's Sermon*.



Are your Files Incomplete?

Among Dr. Nichols' papers are a number of copies of the NEWS, more or less complete files of years from 1909-1930.

If anyone wishes to complete their files, apply to the undersigned and I shall be glad to help you out if possible.

Emma W. Marshall.



Rural Workers Institute at Pyinmana

October 9—18

The Thirteenth Annual Workers Institute at the Pyinmana Agricultural School, October 9 to 18, immediately following the Burma Baptist Convention, was a time when rural workers found out where they could get some things which they needed for the improvement of life in Burma. There were 115 persons including twenty-seven women who attended the course and they came from as far as Tavoy, Bassein, Thayetmyo, Loikaw and Lashio. The courses of instruction also were varied, ranging from "Improving Harvests, Health and Human Relations by the help of Government Agencies" and "Scouting for Boys" and "Poultry, Pigs and Fruit Gardening" to "Rivers of Living Water" for the

personal devotional life by Miss M. H. Reifsnider of Mandalay.

Each day the period from 4:00 to 5:00 p.m. was taken by a representative from some department of Government. U Tha Saing of the Public Health Department gave two lectures on "Prevention of Disease" and, during two evenings, showed cinema pictures on Tuberculosis, Hook Worm, Malaria and Plague. The Mycologist from Mandalay lectured on "Plant Diseases." Two representatives from the Co-operative Department spoke on "Co-operative Stores and Marketing" and on "Methods of Co-operative Credit." They thought it might be a desirable procedure for permanent Association Funds now being lent out to prominent church members and sometimes lost, on the contrary only to be lent to Co-operative Credit Societies properly organized. The Superintendent of the Government Farm at Pyinmana spoke on "Sugar Cane" and, one evening, the Asst. Deputy Director of Agriculture, Pyinmana, gave a stereopticon lecture on "Better Farming for Burma".

An hour was also given each day to Rural Reconstruction. Prof: F. G. Dickason of Judson College gave talks and demonstrations on "Scouts and Life Saving," "Scout Games" and "Plant Life" during which many for the first time came to know of plants which could move about and plants which caught and ate animals. U Ba Shwe, Asst. Scout Commissioner of Toungoo, who was giving a short course for Scout Leaders in the town also told the Institute about "Scouting and Village Boys". Mrs. Meah of Pyinmana gave a talk on "Child Care and Maternity Work for Villages". Thra Maung Yin of Bassein told of the Village School being used as the Centre for Village Uplift among the Sgaw

Karens of Bassein and Myaungmya districts where village teachers would come and ask, "Please show me some work; never mind about the salary" and thirty-four Home Mission workers are carrying on with only Rs. 2000 a year from their Association. Thra Po Sin of Donyin, Thaton district, spoke of his experiences in "Village Neighbourly Co-operation". Saya Ba Te of Taunggyi spoke on "Using the Bazaar as a Centre for Religious Propaganda".

"Spiritual Harvesting" was the theme for the course on religious training. The first part on "Christian Endeavour" was given by Mr. Hinton of Mandalay, the second part on "Evangelism" by Mr. Hanna of Mogok and the third part on "Religious Education" by Rev. Peter Hla of Toungoo. I gave a course on "Preaching from the Overflow," stressing the necessity for religious workers to overflow with the abundant life to have wherewith to feed the hungry lives of others. The Institute aimed to help in doing this.

Recreation also had a place on the program. There was a picnic one afternoon and a social with games one evening. Also on the last evening, the visitors gave the town a concert which was diversified by comic songs, humorous scenes depicting village life and a drama on "Stephen, the First Martyr".

On the last day, the visitors told briefly what was the chief help each had gotten from the Institute and what new thing they planned to do when they returned home. All felt that a short course at Pyinmana had much packed into it which would be of use for a long time. New resources and new friends had been discovered to aid in the task of village redemption.

Brayton C. Case.

Burma Baptist Convention at Pyinmana

Pyinmana entertained the All-Burma Baptist Convention for the first time this year, with 1772 reported in attendance. The Karens and Chins slept at the Agricultural School where a large bamboo building with room for a thousand people had been put up. The other races had quarters in and around the Mission High School compound. All the visitors ate together in buildings erected on the High School football field, midway between the two centers.

The Women's Conference took place October 4 when their workers from Arakan to the Shan States gave reports. Daw Nyein Tha told of her visit to England as the representative from Burma on "The Mission of Help" to the Churches of Great Britain and Ireland. Ma Hanna, the Vacation Bible School Worker for Burma was scheduled to speak, but all were shocked by the news of her being attacked on the train and thrown out on her way to Pyinmana. Prayers were offered for her safe recovery.

The Burmans had a record attendance of over 900 which filled the hall of the A. B. M. High School to overflowing at their racial conference, October 5 and 6, when the Burman Baptist Missionary Society gave reports about its work in the Myingyan and Magwe districts. U Tun Pe, Professor in Judson College and Member of the Burma Legislative Council, gave an address on "The New Burma and the Christians" in which he urged the Burman Christians to let their light shine and prove they were worthy of the trust of other people and contribute to the welfare of Burma by their patriotism, enlightenment and uprightness.

The annual pre-convention concerts took place on Friday evening, the 6. The teachers and pupils of the A. B. M. High School gave a drama based on the story of Queen Esther and King Ahasuerus written by U Tun

Myat, the headmaster. The performance which showed the self-sacrifice of a woman for the sake of saving her race from destruction was much appreciated. At the same time, at the agricultural school, the students presented the drama "Myanma Thingaha," depicting the labours, sufferings and achievements for Burma of Adoniram Judson.

A Rural Reconstruction item was introduced at the end of the program each day. The public health nurse of Mandalay, Ma Julie, gave a talk on the "Feeding of Children" one evening. The publicity officer of the Public Health Department lectured and showed cinema pictures about "Contagious Diseases" and "Village Sanitation." The co-operative department officer from Pakokku lectured on "Co-operative Marketing." Mr. Albert Ba Te, Assistant Entomologist of the Agricultural College at Mandalay, spoke on "Useful and Harmful Insects." Also at the opening session of the Convention, U Ba Shwe, Assistant Scout Commissioner of Toungoo, gave an address on "Boy Scouts and Girls Guides, an Aid to Village Uplift."

The general meetings of the Convention were held at the Agricultural School and close to the place of meeting there were displayed exhibits on silk production, insect pests, plant diseases and crops, prepared by the Agricultural Department. Also there were charts and models exhibited by the Health Department. After the meetings during the day, parties of visitors were personally conducted around the school farm and shown the improved methods of agriculture. Products which could be grown to replace paddy were specially pointed out as the Superintendent, Mr. Case, told the Convention that the price of paddy was likely to remain low for a long time and therefore poor paddy land and time not required for paddy cultivation should be used to produce other means of livelihood. The

poultry, pigs, vegetable gardens, fruit trees and field crops, such as maize, sugar cane and varieties of beans which could be grown on the higher paddy land were of much interest to the visitors.

The President of the Convention, Rev. U Ba Han, President of the Burman Theological Seminary at Insein, gave the opening address on Saturday morning, the 7th, on the Convention theme, "The Harvest Is Plenteous." Mr. Dudley of Meiktila and Rev. Peter Hla of Toungoo, the two vice-presidents, addressed other meetings. On Sunday afternoon, the 8th, the Annual Christian Endeavour and Sunday School Rally took place when Rev. U Ohn Khin of the Methodist Mission, Thongwa, told of his visit to the World Sunday School Convention in South America. The closing session was a Mass Meeting on Sunday night when Mr. Hinton of Mandalay preached the Convention English sermon and Saya Hla, teacher in the Government High School, Prome, gave the closing address in Burmese. The fact that the Census of 1931 showed a decrease in the number of Burman Christians during the past ten years and that especially among the Baptists the decrease was from 7265 in 1921 to 4458 in 1931, was of much concern and a resolution was passed by the Convention for a Committee to look into the matter. The five days of the sessions of the Convention and Conferences were filled with much of good fellowship, valuable instruction and high inspiration.

Brayton C. Case.



"Foreign missions are the fruitage and trustee of the view of Christ and the Gospel which alone can produce the missionary enterprise and which alone can perpetuate Christianity at home. *If Christianity is not such a religion that every man needs it, then no man needs to pay any attention to it.*

—Dr. Robert E. Speer.

Thonze — Burman

This has been a fine month with us. We had our eight seminary boys back and a fine lot they are. One stood at the head of his class. (Couldn't all eight do that of course.) Heard four of them take a church service and preach. How well they were prepared and quit when they got through! They vied with each other in finding out how to be useful and helpful. I believe there was not a night in which they did not have a prayer meeting in some home, and once in a Buddhist home at their invitation.

I am much pleased with their singing. Oh, of course it is not extraordinary, but they know how to start a tune, usually at about the right pitch, and carry the tune through. It was a joy to see what fine old hymns of the church they selected, and selections that helped to reinforce the thought of the sermon, "Helping People Grow." That is what the seminary has done for all of these eight boys. Wish we had means to take them all on during their vacation. Would only need a couple of hundred dollars. Well, they will do something between hours anyway as they did this last month.

These boys' being at the seminary helps to raise money for the work there. Money is scarcer than it was last year, but we raised twice or thrice as much and it is not all in yet.

Work in the Christian Endeavour Societies and in Daily Vacation Bible Schools helped them to decide their life work. We plan to have a dozen D. V. B. schools this year. We had nine last year. What a bright spot it is in the village child-life, and for the grown-ups too! What a help it is to those who do the work! Last year we had three baptisms in a new village, through this work. We add an additional course for the grown-ups, a course in the Gospels by one of the preachers. They always have someone around to preach to.

New interests are developing all the time. Just to-day came a call from a Buddhist village to come and preach to them. Three or four months ago, we had a similar call from another village. We've baptized two from there.

J. T. Latta.



Home Letters

826, Iglehart Avenue,
St. Paul, Minn.

We owe so many friends in Burma a letter that we take this means of answering and sending greetings, with the hope that we may sometime return to be, once again, co-workers with you. We should like to hear from each of you. A few of the missionaries from Burma have passed through or near here, but it was our misfortune to miss most of them. When Mr. Dyer was here, I was called out of town and did not get the opportunity to see him. We also missed seeing the Straits. Lew Lewis is in Minneapolis and we are planning on getting together in a few days.

Times have been very hard in the homeland the past two years but, under the N.R.A., business is slowly picking up with a hopeful outlook for the coming year. However, jobs are still very scarce and there are no part-time jobs at all. During the past six months I have been employed as foreman of the Hoffman Printing Company, in St. Paul, and will continue study at the University in the evenings. Together with Grand Jury duty it looks like a busy winter.

Mrs. Bahrs has enjoyed the best of health ever since our return to the U. S. expending some of her boundless energy in social work under the United Charities and teaching in the St. Paul schools.

Yesterday we celebrated the birthday of David who was born in the hospital at Moulmein just four years ago and, to-day, we celebrated the first anniversary of Ma Thein.

Both Mrs. Bahrs and I have talked at many clubs and churches on "Burma" and reviewing the scenes and associations increases our "home-sickness" for the land that has such a large place in our thoughts.

With every hope that you may be especially blessed in the Work and wishing all a Merry Christmas, we are

Sincerely yours,

Mr. and Mrs. J. Ross Bahrs.

728, Washington Street,
Pella, Iowa, U.S.A.

It is five years since I left Assam, and perhaps I am not considered longer a missionary of that province, and should stop writing? Also I notice the paper belongs to Burma exclusively.

However, Assam is still there and God is doing wonderful things there in saving men. Rev. B. I. Anderson and his family of Kohima arrived in Minnesota in February, and now live in St. Paul, where he is a student in college. He travelled much, and spoke many times, during the summer, all the way from South Dakota to New England.

One day, on the street, in Ames, Iowa, I met Rev. Fred Gibson and wife of Nowgong. They were on a visit to Fred's brother, John, of Bengal, Orissa, spending his furlough at Iowa College, Ames, Iowa. Fred is pastor of the Baptist Church, Missoula, Montana.

I live in the house of Prof. Martha Firth, Central College, Pella, Iowa. She is my sister. Also I visit my daughter at Ayrshire, Iowa. Most of my time is put in at "deputation work" in Iowa and other States.

There is no lack of interest in foreign missionaries but there is a great lack of money among the people. John Firth.



Scripture Union

May I inform your readers of the existence of a branch of the "Scripture Union" in Burma? The Scripture Union exists to promote daily Bible reading, and publishes a card annually with the list of daily readings. It aims at reading through most of the Bible in five years, and the four Gospels every two years. The daily readings are short enough for a child to read, and, to encourage children, some of the more difficult passages are omitted.

The card is annually printed in about eight different languages, and for several years now has been printed in Burmese and Kachin. In order that none may be deterred by expense, the cards are sold at one anna each (less than cost price): cards for 1934 are now ready, and may be obtained from the undersigned.

(Rev.) A. T. Houghton,

Supdt., B. C. M. S., Mohnyin.

Burma Annual

Miss Reifsneider and Mrs. Hinton are collaborating on the Burma Annual this year. They should have all the material in hand by Christmas time. Each station will wish to be included in this report. Will you not help by sending in your report as early as possible. Let us have a comprehensive though not lengthy report of your work—mentioning any results or attempts of special interest. Photos will not be required. Send to Miss Marion Reifsneider, A. B. Mission, Mandalay.

C. E. Chaney.



Shan Teachers

It is very hard to secure the services of Anglo Vernacular teachers of tenth and normal or even of tenth standard training for a Shan School. We can get fine Karen and Burmese men and women, but the great majority of Shans who have passed tenth seem to become clerks. If any of the missionaries have, training under them, any Shan young men or women with at least a tenth standard pass, I would certainly appreciate learning of them. Please don't refer me to anyone unless you can whole-heartedly recommend them.

Gordon S. Seagrave.



News Subscription

For the past three years the NEWS has offered to Missionaries a special price on copies of the NEWS which they wish to send to their friends in America. This is an ideal way to let your friends in America know what is going on in Burma—and you may have a message in every month if you wish.

The offer is renewed this year. Most subscriptions expire with the December issue. The paper will be stopped automatically on the date to which it is paid unless renewed—nor

will your friends be importuned to renew the subscriptions themselves. One rupee for the year. This applies only to gifts of the NEWS to friends at home. An attractive card bearing the donor's name will be sent with each subscription if desired.

A. B. M. P.



Arrivals

On October 10, by S.S. *Burma*, Rev. and Mrs. W. E. Wiatt, Miss Lucy Wiatt, and Rev. and Mrs. A. J. Weeks.



Free Tracts

Miss Phinney and Miss Ranney have just prepared an abridgement of two of the larger tracts—The Golden Balance, and The Investigator. The two have just been published together in one four-page tract, which is available in any quantity for free distribution.



Condolence

A cable received this week announces the death of Mr. Sword's father about October 24. We extend our sympathy to Mr. Sword in his bereavement.



Fact Finders Report

We have just received two volumes of the Fact Finders report dealing with India and Burma.

Volume 1, part 1, contains an introduction by Prof. Wm. Hocking and chapters on special phases of mission work in India and Burma by other writers of Re-Thinking Missions.

Volume 4, part 2, contains selected material from the studies made by the Fact-Finding Research Staff for India and Burma.

The two volumes together contain over 1000 pages. Price, Rs. 9 for the two volumes.

A. B. M. Press.



C. E. Topics 1934

Topics for the New Year are now available at the Mission Press in Burmese and Sgaw Karen.

Price: 25 copies post paid, Rs. 1-4; or one anna each.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.,

Miss L. P. Bonney

Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"

Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptreas"

BURMAN MISSION

Rangoon

Miss Beatrice Pond
Miss Laura E. Johnson
Miss Mary I. Laughlin

Insein

Miss Gertrude Teele

Moulmein

Mr. & Mrs. P. R. Hackett
Miss Mildred Mosier

Tavoy

Miss Ida W. Davis

Bassein

Rev. & Mrs. L. W. Spring
Miss F. E. Crooks

Sagaing

Rev. & Mrs. R. Cummings

Toungoo

Rev. & Mrs. L. B. Rogers

Thonze

Rev. & Mrs. J. T. Latta

Pyinmana

Rev. & Mrs. B. C. Case
Mr. & Mrs. Wm. H. Cummings

Prome

Rev. & Mrs. E. B. Roach, D.D.

Mandalay

Rev. & Mrs. H. E. Hinton
Miss Eva Cummins
Miss Marion Reifsnelder
Miss Ethel Masales

Pegu

Miss Mary L. Parish

Pyapon

Miss Cecilia Johnson

Henzada

Rev. & Mrs. E. B. Roach, D.D.
Miss Inez Crain

Meiktila

Rev. & Mrs. H. E. Dudley

Maymyo

Rev. & Mrs. Ernest Grigg
Miss J. E. Parrott

Mogok

Rev. & Mrs. A. C. Hanna

SGAW KAREN MISSION

Rangoon

Miss Rachel Seagrave
Miss Violetta Peterson

Moulmein

Miss S. T. Ragon
Miss Charity Carman
Rev. & Mrs. A. J. Weeks

Bassein

Miss Clara Tingley

Nyaunglebin

Miss H. V. Petheram

Henzada

Rev. & Mrs. A. C. Phelps

Shwegyin

Rev. & Mrs. C. L. Klein

Toungoo

Rev. & Mrs. G. E. Blackwell
Miss Effie Adams
Mr. Walter L. Keyser, M.A.

Tharrawaddy

Tavoy

Rev. & Mrs. Walter D. Sutton

Loikaw

Rev. C. H. Heptonstall (in charge)

PWO KAREN MISSION

Maubin

Rev. & Mrs. E. T. Fletcher
Miss M. B. Pound
Miss Nellie Lucas

Bassein

Rev. & Mrs. C. L. Conrad
Miss Rebecca Anderson

SHAN MISSION

Taunggyi

Rev. & Mrs. C. H. Heptonstall
Miss F. Faith Hatch
Rev. & Mrs. Lester Rancy

Namkham

Mr. & Mrs. Gordon S. Seagrave, M.D.

Kengtung

Loi Lem
Rev. & Mrs. H. C. Gibbens, M.D.

KACHIN MISSION

Bhamo

Rev. Geo. J. Gels
Miss Frieda Peter.

Namkham

Rev. G. A. Sword

Myitkyina

Rev. & Mrs. L. A. Dudrow

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)

Rev. & Mrs. Harold Young
Rev. & Mrs. Vincent Young

Pangwai

Loimwe (P. O. Loimwe)
Rev. J. H. Telford, Ph.D.

CHIN MISSION

Sandoway

Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo

Rev. & Mrs. E. Carroll Condict

Tiddim

Rev. J. H. Cope

Haka

(MON) TALAING MISSION

Moulmein

Miss Lillian Salsman
Miss Irene Dalcen
Miss A. B. Grey, M.D.
Miss Grace R. Seagrave, M.D.

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Mr. & Mrs. S. H. Rickard, B.A.
Mr. & Mrs. Wm. B. Campbell, M.A.
Mr. & Mrs. F. G. Dickson, B.A.
Miss Helen Hunt, M.A.
Miss P. Meader, M.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Miss Marian Shivers, M.A.
Mr. & Mrs. C. E. Hendershot, M.A.
Miss Eloise Whitner, M.A.
Mr. & Mrs. D. O. Smith, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. W. E. Wiatt, D.D.

TELUGU, TAMIL AND URDU MISSION

Rangoon
Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

MISSION PRESS

Mr. H. W. Smith
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Mrs. B. N. Allen
Miss Selma Maxville

ENGLISH WORK

Rangoon Immanuel Church
Rev. & Mrs. Frank Eden, D.C.L.

Maymyo
Rev. & Mrs. E. Grigg

Moulmein
Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank
Miss Lucy Wiatt

RETIRED

Miss Agnes Whitehead, Taunggyi
Mrs. I. B. Elliott, Maymyo
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Mrs. A. E. Seagrave, Rangoon
Miss R. W. Ranney, Kalaw
Miss H. Phinney, Kalaw

FURLOUGH (in Burma)

Rev. J. C. Richardson, D.D.

ON FURLOUGH

Miss Gertrude Anderson
Mr. & Mrs. J. Russel Andrus, M.A.
Miss Marion Beebe
Rev. & Mrs. Paul Braisted, M.A.
Rev. & Mrs. R. S. Buker, M.D.
Rev. & Mrs. R. B. Buker
Mr. & Mrs. C. R. Chartrand
Mrs. J. H. Cope
Rev. & Mrs. V. W. Dyer
Miss Nona G. Finney
Miss Martha J. Gifford, M.D.
Mr. & Mrs. Gordon E. Gates, M.A.
Rev. & Mrs. A. H. Henderson, M.D.
Miss C. Hesselstine
Mr. & Mrs. R. J. Journey
Rev. & Mrs. G. D. Josif
Rev. & Mrs. G. S. Jury, M.A.
Rev. & Mrs. J. Lee Lewis
Miss G. A. Maine
Rev. & Mrs. M. C. Parish
Mrs. J. C. Richardson

Mrs. H. W. Smith
Rev. & Mrs. J. M. Smith
Rev. & Mrs. C. U. Strait
Rev. & Mrs. M. L. Streeter
Mrs. G. A. Sword
Miss Alice Thayer
Miss Mary D. Thomas
Mrs. J. H. Telford
Rev. & Mrs. N. E. Woodbury

RETIRED OR NOT IN ACTIVE SERVICE

Rev. & Mrs. A. C. Darrow, D.D.
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Miss J. G. Craft
Mrs. L. W. Cronkhite

Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Miss Bertha Davis
Mrs. G. C. Gilmore
Rev. & Mrs. J. McGuire, D.D.
Mrs. Elisabeth Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss Mary E. Phillips
Mrs. W. H. Roberts
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Rev. & Mrs. H. H. Tilbe, Ph.D.
Mrs. W. F. Thomas
Mrs. E. Tribolet
Rev. W. M. Young

LIST OF BAPTIST WORKERS IN BURMA ON WHOM DISTINCTIONS HAVE BEEN CONFERRED BY GOVERNMENT.

Knights.

Sir San Crombie Po, C.B.E., M.D., in charge of Karen Work, Bassein.

THE MOST EXCELLENT ORDER OF THE BRITISH EMPIRE.

Commanders.

Sir San Crombie Po, M.D., in charge of Karen Work, Bassein.

Officers.

U San Baw, in charge of Karen Work, Tharrawaddy.

THE KAISAR-I-HIND MEDAL FOR PUBLIC SERVICE IN INDIA.

First Class.

Albert Hailey Henderson, M.D., Taunggyi.
J. E. Cummings, D.D., Retired.

Second Class.

Miss L. B. Hughes, Taunggyi, F.S.S.
Miss Bertha Davis, Retired.
Mrs. I. B. Elliott, Maymyo.
U San Baw, M.L.C., Tharrawaddy.
The Rev. Herbert Cope, Chin Hills.
Rev. A. C. Phelps, Henzada.